حرمین شریفین
میں حاضری کے آداب

The Etiquettes Of Visiting The
HERMAIN SHARIFAIN



Shaikh-ul-Arab Wal Ajam Arifbillah
Hazrat-e-Aqdas Moulana Shah Hakeem
MUHAMMAD AKHTAR SAHEB (دامت برکاتہم)

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Shaikh-ul-Arab Wal-Ajam
Arifbillah Hazrat-e-Aqdas
Moulana Shah Hakeem
Muhammad Akhtar Saheb
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❁ Dedicated to ❁

All the writings of this humble servant are in reality due to the combined blessings of the company of our spiritual guides:

❁ Muhyius-Sunnah Hazrat-e-Aqdas Moulana Shah Abrarul-Haq Saheb
(رحمۃ اللہ علیہ)

and

❁ Hazrat-e-Aqdas Moulana Shah Abdul Ghani Saheb Phoulpoori
(رحمۃ اللہ علیہ)

and

❁ Hazrat-e-Aqdas Moulana Shah Muhammad Ahmad Saheb
(رحمۃ اللہ علیہ)

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Muhammad Akhtar
(عفا اللہ تعالیٰ عنہ)

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حمد

PRAISES OF ALLAH TA'ALA

تیرے دَر پر ترا بندہ بہ اُمیدِ کرم آیا

YOUR SLAVE HAS COME TO YOUR TRESHOLD IN THE HOPE OF YOUR GRACE AND KINDNESS

کرم سے اُن کے میرے سامنے اُن کا حرم آیا
ہماری زندگی کا وقت وقتِ مغتنم آیا

It is only through the Kindness of Allah Ta'ala
that His Haram has come before me,
The most precious and valuable moments of my
life have come before me.

کرم سے ربِ کعبہ کے دُعا یاں رد نہیں ہوتی
نظر کے سامنے قسمت سے میری ملتزم آیا

It is only through the Grace of Lord of the Ka'bah that
supplications are not rejected here,
*It is my good fortune that the sight of the Multazam**
has come before.

یہاں کا ذرّہ ذرّہ مظہرِ انوارِ کعبہ ہے
یہ مالک کا کرم ہے اُس پہ جو اُس کے حرم آیا

Every atom here is an open manifestation of the
Anwaar (spiritual effulgence) of the Ka'bah,
It is the Mercy of the Sovereign Being upon whom
the bounty of visiting the Haram is bestowed.

---

* **That portion of Ka'bah Shareef which is between the Hajr-e-Aswad and the Door of the Ka'bah Shareef is referred as the Multazam.**

اگرچہ پُر خطا ہے پر کہاں جائے ترا بندہ
ترے در پر ترا بندہ بہ اُمیدِ کرم آیا

Even though Your Servant is drenched in sins,
but where else can Your Slave turn to?
Your Slave has come to Your threshold in the
hope of Your Grace and Kindness.

زبانِ شُکر قاصر ہے لغت میں دَم نہیں اخترؔ
مری اُمید سے زیادہ نظر اُن کا کرم آیا

The tongue of gratitude is deficient. The dictionary
is at a loss for words (to express this gratitude),
O Akhtar! The Kindness and Grace of Allah Ta'ala
upon me has far exceeded my expectations.

(٦ ررمضان المبارک ۱۴۱۴ھ اندرونِ کعبہ مشرفہ)

(6 Ramzanul Mubarak A.H. Within the precincts of the Ka'bah Shareef)

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مناجات

A SUPPLICATION TO ALLAH TA'ALA

کوئی حاجت ہو رکھتا ہوں تری چوکھٹ پہ سر اپنا

IF I HAVE ANY NEED, I PLACE MY HEAD AT YOUR DOORSTEP

الٰہی اپنی رحمت سے تُو کردے باخبر اپنا
نہ انجم ہیں ہمارے اور نہ یہ شمس و قمر اپنا

O My Allah Ta'ala! Grant me Your Recognition
through Your Grace and Mercy,
Neighter the stars, nor the sun and moon belongs to us.

سِوا تیرے نہیں ہے کوئی سنگِ دَر اپنا
کوئی حاجت ہو رکھتا ہوں تری چوکھٹ پہ سر اپنا

Beside Your Doorstep, there is no other place I can turn to,
If I have any need, I place my head at Your Doorstep.

خدا وندا محبت ایسی دے دے اپنی رحمت سے
کرے اختؔر فدا تجھ پر یہ دل اپنا جگر اپنا

Through Your Grace and Mercy, bestow me with such love for You,
That Akhtar sacrifices his heart and soul only for You.

میں کب تک نفس دُشمن کی غلامی سے رہوں رُسوا
تُو کرلے ایسے ناکارہ کو پھر یارِ دِگر اپنا

For how long will I remain disgraced in the servitude of my enemy i.e. my Nafs,
O Allah Ta'ala! You make this worthless one Your Beloved once more.

چھڑا کر غیر سے دل کو تُو اپنا خاص کر ہم کو
تُو فضلِ خاص کو ہم سب پہ یاربّ عام کر اپنا

Remove the love of ghair-ullah from the heart and make us from amongst Your Chosen servants,*
O My Lord! bestow Your special Grace upon us all.

*** The love of ghair-ullah refers to the love of all those things which have been strictly forbidden e.g. the love of strange women, or handsome young lads. The love of those things which are permissible are not included e.g. the love of one's wife or children etc.**

بہ فیضِ مرشدِ کامل تُو کردے ہنس زاغوں کو
کہ وقفِ خانقاہِ شیخ ہے قلب و جگر اپنا

Through the blessings of our accomplished Shaikh,
transform this crow into a beautiful swan,
For I have endowed my heart and soul to the
Khanqah of my Shaikh.

تغافل سے جو کی توبہ تو اُن کی راہ میں اخترؔ
ہمہ تن مشغلہ ہے ذکر کا شام و سحر اپنا

I have repented from being neglectful whilst treading
Your path, O Akhtar!
The remembrance of Allah Ta'ala day and night,
is now my constant preoccupation.

❁✲❁✲❁❁✲❁✲❁

نعت شریف

AN EPITHET ON THE LOVE OF MADINAH TAYYIBAH

گُلستانِ طیبہ سے مسرور ہوں گا

I WILL BE DELIGHTED WITH THE GARDENS OF MADINAH TAYYIBAH

عجم کے بیاباں سے مفرور ہوں گا
گُلستانِ طیبہ سے مسرور ہوں گا

I will escape from the desolate wilderness of
a foreign land,
I will become delighted with the rose gardens
of Madinah Tayyibah.

میں دیدارِ گنبد سے مخمور ہوں گا
کبھی نُور ہوں گا کبھی طُور ہوں گا

I will become intoxicated at the sight of the Green Dome,
At times I will be filled with Noor (spiritual effulgence)
and at times I will be like Mount Toor.

گناہوں سے اپنے میں رنجور ہوں گا
بہ فیضِ شفاعت میں مغفور ہوں گا

Within myself, I will be greived at the sins that I have
commited,
By the blessings of the intercession of Nabi (صلی اللہ علیہ وسلم)
I will be forgiven.

اُڑے گی ہوا سے جو خاکِ مدینہ
میں ایسے غباروں میں مستُور ہوں گا

The dust of Madinah Tayyibah that will raise
through the winds,
I will be covered and concealed in such
sand and dust.

میں روضہ پہ صلِّ علیٰ نذر کر کے
بہ دل نُور ہوں گا بہ جاں نُور ہوں گا

After offering Durood at the blessed resting
place of Nabi (صلی اللہ علیہ وسلم),
This heart will become enlightened, and this
soul will also become enlightened.

---

* **This is a reference to Mount Toor, upon which the Tajaliyyat (effulgence) of Allah Ta'ala was manifested for Hazrat Moosa (علیہ السلام), causing the mountain to razed to dust.**

مدینہ کے انوار شام و سحر سے
سراپا دل و جاں سے مسرور ہوں گا

With the Anwaar (spiritual effulgence) of Madinah Tayyibah throughout the day and night,
I will be delighted and pleased, with my heart and soul.

میں ممنون ہوں گا خدا کے کرم کا
کبھی دل میں اپنے نہ مغرور ہوں گا

Through the grace of Allah Ta'ala I will be thankful and grateful,
Never will I entertain pride and haughtiness in my heart.

ہر اِک امر میں راہِ سنت پہ چل کر
خدا کے کرم سے میں منصور ہوں گا

In every matter I will tread the path of the Sunnah of Nabi (صلی اللہ علیہ وسلم),
And with the grace of Allah Ta'ala I will thereby be assisted and aided by Allah Ta'ala.

اُحد کے شہیدوں کے خونِ وفا سے
سبق لے کے پابندِ دستور ہوں گا

From the loyal and faithful blood of the martyrs of Uhud, I have taken a lesson,
After which I will now become fully subservient to the laws and commands of Allah Ta'ala.

مدینہ میں جب قلب و جاں چھوڑ آیا
میں مہجور ہوکر نہ مہجور ہوں گا

When I leave my heart and soul behind in Madinah Tayyibah,
Although having been separated from Madina Tayyibah,
I will still be linked to Madinah Tayyibah.

قُبا کی زیارت و نفلوں سے اخترؔ
ہر اِک راہِ سنت سے پُرنور ہوں گا

By virtue of visiting Masjid-e-Quba and offering Nafl Salaat therein, O Akhtar!
I will be filled with Noor (spiritual effulgence) by following every path of the Sunnah.

THE SUNNATS OF TRAVELLING

1. As far as possible, there should be a minimum of two people travelling together when undertaking a journey. One should not travel alone. However, if necessity compels one to travel alone, then there is no harm in this.

2. At the time of mounting one's conveyance, one should place one's foot on the stirrup of the conveyance and recite (بِسۡمِ اللّٰهِ). (In today's time one can do so whilst entering the car, bus or plane etc. - Translator's Note)

3. After seating one's self properly on the conveyance, one should recite (اَللّٰهُ اَكۡبَرُ) three times, and thereafter recite the following ***Du'a***:

سُبۡحَانَ الَّذِىۡ سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ
مُقۡرِنِيۡنَ وَاِنَّآ اِلٰى رَبِّنَا لَمُنۡقَلِبُوۡنَ

"Pure is that Being, Who has subjugated this (conveyance) for us, whereas we were unable to do so ourselves. And we will certainly return to our Lord."

(Muslim, Tirmizi)

(4) Thereafter, recite the following ***Du'a***:

اَللّٰھُمَّ ھَوِّنْ عَلَیْنَا سَفَرَنَا ھٰذَا وَاطْوِ عَنَّا بُعْدَہٗ،
اَللّٰھُمَّ اَنْتَ الصَّاحِبُ فِی السَّفَرِ وَالْخَلِیْفَۃُ فِی الْاَھْلِ،
اَللّٰھُمَّ اِنِّی اَعُوْذُبِکَ مِنْ وَّعْثَاءِ السَّفَرِ وَکَاۤبَۃِ الْمَنْظَرِ
وَسُوْءِ الْمُنْقَلَبِ فِی الْمَالِ وَالْاَھْلِ وَالْوَلَدِ۔

"O Allah! Make this journey easy for us, and shorten the length of it as well."
"O Allah! You are our companion (and Assistant) on this journey, and You are the One Who takes care and looks after our households."
"O Allah! I seek protection in You from the difficulties of travelling, from witnessing a terrible sight, and from returning home to find my wealth, family and children in a bad condition."

(5) If the need arises to stop along the journey, then the ***Sunnat*** method is to pull off to one side of the road. Do not set up camp in the middle of the road, thereby causing an obstruction in the path of the others, hence causing them inconvenience and difficulty.

(Muslim, Vol. 2, pg. 144)

(6) Whilst ascending any place during the journey, one should recite (اَللّٰہُ اَکْبَرُ).

(Bukhari, Vol. 1, pg. 420)

(7) Whilst descending any place, one should recite (سُبْحَانَ اللّٰہِ).

(Bukhari, Vol. 1, pg. 420)

Note: In ***Mirqaat***, it has been mentioned that although this is a ***Sunnat*** which is particular to travelling, however, if one is ascending the stairs of one's home or ***Masjid***, then one should begin with the right foot and recite (اَللّٰہُ اَکْبَرُ)

even though it may be just a single step, and at the time of descending, one should begin with the left foot and recite (سُبْحَانَ اللّٰہِ) even though it may be a small decline, then too there is a hope that one will receive the reward of practicing upon the ***Sunnat***. ***Mulla Ali Qari*** (رحمۃ اللہ علیہ) has mentioned that the wisdom of reciting (اَللّٰہُ اَکْبَرُ) at the time of ascension, is that although it appears that we are going higher and higher, but in reality O Allah! We are not high. Loftiness and greatness belongs to You alone! Whilst descending, the wisdom of reciting (سُبْحَانَ اللّٰہِ) is that in essence, we are acknowledging to Allah Ta'ala that we are low and insignificant, but O Allah! You are pure and free of lowliness.

8. Whilst entering the town or city that one had intended travelling to, one should recite the following ***Du'aa*** three times.

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

"O Allah! Grant us blessings in this town."

Thereafter, recite the following ***Du'aa***

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا وَحَبِّبْنَا اِلٰى اَهْلِهَا
وَحَبِّبْ صٰلِحِىْ اَهْلِهَآ اِلَيْنَا

"O Allah! Bless us with sustenance from this place, and make us beloved to pious people of this locality."

(Hisne-Haseen)

9. Rasulullah (صلی اللہ علیہ وسلم) has mentioned, that once one has fulfilled the purpose and objective of one's journey, one should return to one's home. It is inappropriate to unnecessarily extend one's stay.

(Bukhari, Vol. 1, pg. 421)

10 When returnig after many days from a lengthy journey, and much of the night has passed, then one should not go directly to one's home. One should rather wait till the next morning before going to one's home.

(Mishkaat, pg. 339)

However, if the members of the household are aware of your late arrival, and they are expecting you, then there is no problem in going home immediately.

(Mirqaat, Vol. 7, pg. 338)

By practicing these ***Sunnats*** one will acquire benefit in this world, as well as the hereafter.

11 It is forbidden to take certain things along on a journey, like dogs and bells. **(Muslim, Vol. 1, pg. 202)**

The reason for this, is that ***Shaytan*** follows such a person, and the blessings of the journey are lost.

12 Upon returning from a journey, before proceeding to one's home, it is ***Sunnat*** to first go to the ***Masjid*** and perform two ***Rakaats*** of ***Salaah***.

(Mishkaat)

13 When returning from a journey, recite the following ***Du'aa***:

آئِبُوْنَ تَآئِبُوْنَ عَابِدُوْنَ لِرَبِّنَا حَامِدُوْنَ

"We are returning (home). We repent for our sins. We worship You alone. We praise Our Lord."

(Muslim, Tirmizi)

DU'AS WHEN BIDDING FAREWELL

When bidding farewell to one's family, recite the following ***Du'aa***:

اَسْتَوْدِعُكُمُ اللّٰهَ الَّذِىْ لَا تَضِيْعُ وَدَائِعُهُ

"I entrust you to Allah, that Being whose trust is never broken."

When bidding someone farewell recite the following ***Du'aa***:

اَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ اَعْمَالِكَ

"I entrust your Deen, your belongings and the end result of your actions to Allah."

When the conveyance is coming to a halt at one's destination then recite the following ***Du'aa***:

رَبِّ اَنْزِلْنِىْ مُنْزَلاً مُّبَارَكاً وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ

"O My Lord! Settle me in a blessed manner (in a place of peace and comfort), for verily You are the best of Hosts."

The following pages regarding the etiquettes of visiting the Two Holy ***Masjids***, are the discourses of ***Arifbillah Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb*** (دامت برکاتہم) which has been gathered together from different books of ***Hazrat Wala*** (دامت برکاتہم).

(Compiler)

THE JOURNEY OF HAJ
AN ACT OF INTENSE LOVE AND DEVOTION

Hazrat Wala (دامت برکاتہم) **mentioned**:

The entire act of ***Haj*** is a depiction of the epitome of love, in which even the dress of the ***Hajee*** has been kept similar to that of a person who is experiencing intense love. He is not permitted to wear clothing that has been sewn, just one sheet for the upper-body and one for the lower-body. Where does one who is intoxicated with love have the time and energy to worry about his clothing? Whilst in the state of ***Ihraam***, you are not allowed to kill a lice. One is not permitted to use any fragrance or perfume, or any thing which is used to acquire cleanliness. One has to remain bareheaded and barefooted, similar to the condition of a person who is totally out of his senses. He has

to wear such shoes which leaves the upper-bone of the foot exposed, just as a lover remembers nothing else besides his beloved. Allah Ta'ala has made every ritual of the ***Haj*** ceremony a depiction of extreme love. Some people are fond of showing off their status, but on the occasion of ***Haj***, Allah Ta'ala has flattened the status of one and all. A person is far away from his home, he is deprived of the food, drink and comfort that he is accustomed to, he has to walk bare-footed, has to leave his head exposed, and after ***Haj*** he has to shave his head bald. The command of Allah Ta'ala to shave the head is symbolic of the removal of all rebellious thoughts and emotions against the commands of Allah Ta'ala. This is a couplet of ***Hazrat Khwajah Saheb*** (رحمۃ اللہ علیہ)

شیخ کی پگڑی اُچھالی جائے گی
سرکشی سر سے نکالی جائے گی

The turban of the Shaikh will be tossed aside,
Rebellion will be removed from his head.

Whilst performing ***Haj***, if a person gets sick with the flu, or catches a cold of fever, he should not become worried, because falling ill whilst performing ***Haj*** is also a great bounty and means of acquiring the closeness of Allah Ta'ala. Therefore, when one comes here, then one should understand that we merely belong to Allah Ta'ala. Be ecstatic in every condition. Keep laughing and smiling. Keep praising Allah Ta'ala. To endure difficulties in the path of Allah Ta'ala is a great blessing.

A SIGN OF ALLAH TA'ALA

Hazrat Wala (دامت برکاتہم) mentioned:

Here (i.e. in ***Makkah Shareef***), the sign of Allah Ta'ala can be found in every direction. The entire city of ***Makkah*** is a great sign of Allah Ta'ala. The ***Ka'bah Shareef*** is also a great sign of Allah Ta'ala. I recall a couplet of ***Riaz Saheb Khair Aabadi***

regarding the ***Ka'bah Shareef***.

کعبہ سُنتے ہیں کہ گھر ہے بڑے داتا کا ریاضؔ
زندگی ہے تو فقیروں کا بھی پھیرا ہوگا

We have heard that the Ka'bah is the house of a Great God, O Riaz!,
If it is our good fortune, then these poor slaves will also make Tawaaf of the Ka'bah.

During my first ***Haj***, I was bestowed with the following couplet within the precints of the ***Ka'bah Shareef***:

کہاں یہ میری قسمت یہ طواف تیرے گھر کا
میں جاگتا ہوں یارب یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to make Tawaaf of Your House?,
O My Lord! Am I awake or is this just a dream.

Janaab Faheem-ul-Haq Saheb (سلمہ), who is the grandson of ***Hazrat Moulana Shah Abrar-ul-Haq Saheb*** (رحمۃ اللہ علیہ) mentioned to me, that when he makes ***Tawaaf*** of the ***Ka'bah***, he recites the aforementioned couplet, (and through the blessings of it) Allah Ta'ala grants him the opportunity of performing ***Haj*** the following year. He also mentioned that ***Hazrat Moulana Shah Abrar-ul-Haq Saheb*** (رحمۃ اللہ علیہ) used to continuously recite this couplet whilst performing ***Tawaaf***.

کہاں یہ میری قسمت یہ طواف تیرے گھر کا
میں جاگتا ہوں یارب یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to make Tawaaf of Your House?,
O My Lord! Am I awake or is this just a dream.

RESPECT FOR THE KA'BAH SHAREEF

Hazrat Wala (دامت برکاتہم) **mentioned**:

Whilst performing ***Tawaaf***, the ruling is that one should keep one's gaze lowered. One should not look at the ***Ka'bah Shareef.*** It is not permissible to look at the ***Ka'bah Shareef*** whilst performing ***Tawaaf.*** What is the reason for this? I have not seen the answer to this question written in any book, but rather it has been inspired in my heart by Allah Ta'ala. The reason is that when one goes to meet the king or president of one's country, then to stare at him in the eye is disrespectful. The honour and respect of the king demands that we lower our gazes. So it is almost as if Allah Ta'ala is telling us, that when you are making ***Tawaaf*** of the ***Ka'bah***, you are making ***Tawaaf*** of Me, and you have presented yourself before Me. When I am present before you, then why do you look towards Me. How do you have the courage to look at Me in the eye! It is the demand of the honour and grandeur of the king that you keep your gaze lowered. I am the King of the kings! How then can it be permissible for you to look at Me in the eye? Within the precincts of the ***Ka'bah Shareef*** the following two couplets were formed:

نہ گُلوں سے مجھ کو مطلب نہ گُلوں کے رنگ و بُو سے
کسی اور سَمت کو ہے مِری زندگی کا دھارا

It is not the rose, nor it's colour and fragrance that I desire,
The current of my life is flowing in another direction.

جو گرے اِدھر زمیں پر میرے اشک کے ستارے
تو چمک اُٹھا فلک پر میری بندگی کا تارا

The stars of my tears which have fallen on the ground
of the Haram, (have caused),
The stars of my servitude to shine brightly in the sky.

At the time of ***Haj***, women from Iran, Egypt and various different parts of the world gather together. ***Haj*** was not made compulsory so that we come to admire these women. By looking at these women, we are in fact destroying our ***Haj***. One should abstain from all such actions which will destroy the reward of performing ***Haj***. Allah Ta'ala has commanded us in the Holy ***Qur'aan*** to refrain from looking at strange women and handsome young lads, therefore one should abstain from it. We are the slaves of Allah Ta'ala and we should therefore display complete servitude before Allah Ta'ala. In front of the ***Ka'bah Shareef,*** we are the slaves of Allah Ta'ala, when we are in foreign countries we are still the slaves of Allah Ta'ala, and here in ***Makkah Shareef*** all the more so. Therefore, we should take even more precaution in protecting our gazes from strange women. If we fail to do so, a person will lose all the ***Noor*** that he has acquired and will become an agent of ***Shaytan***.

Some people say, "Where in the ***Qur'aan*** does it say that we should not look at women?" Allah Ta'ala commands us in the Holy ***Qur'aan***:

قُلْ لِلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ

"O Nabi (ﷺ)! Say to the believing men! Lower some of your gazes!" i.e. shift your gazes away from strange women and handsome young lads.

Ulama have gone as far as saying that the ruling regarding a spiritually-ill person who is habitual of casting evil glances, should not sit close to the ***Mutaaf***, so as to protect his gaze from falling directly on the beauty of these women. He should sit far away from the ***Mutaaf***, the benefit being that the beauty of these women will not be clearly visible and a person will be saved from casting evil glances. Even though it is more virtuous for the general masses to sit close to the ***Ka'bah Shareef***, but if a person cannot control his gaze, even though his intension is to acquire the effulgence of Allah Ta'ala, but in

doing so he has committed a grave sin. Can there ever be permission to do something which has been strictly forbidden? Therefore, it is best to sit far away from the ***Mutaaf***, and in this manner a person will be saved from falling into sin.

TO DISHONOUR THE GUEST IS EQUIVALENT TO DISHONOURING THE HOST

Hazrat Wala (دامت برکاتہم) mentioned:

By casting evil glances at somebody's guests, one is in actual fact causing disgrace and dishonour to the host. The proof of this can be found in the ***Qur'aan Shareef***. In order to punish the people of ***Hazrat Lut*** (عَلَيْهِ السَّلَام) three angels viz. ***Hazrat Jibra'il*** (عَلَيْهِ السَّلَام), ***Hazrat Mika'il*** (عَلَيْهِ السَّلَام) and ***Hazrat Isra'fil*** (عَلَيْهِ السَّلَام) came to ***Hazrat Lut*** (عَلَيْهِ السَّلَام). ***Hazrat Izra'il*** (عَلَيْهِ السَّلَام) was not sent, because the people of ***Hazrat Lut*** (عَلَيْهِ السَّلَام) were to be punished alive in this world, and when the punishment descended on these people, then ***Hazrat Izra'il*** (عَلَيْهِ السَّلَام) was sent to take the souls of these people.

So these three angels, ***Hazrat Jibra'il*** (عَلَيْهِ السَّلَام), ***Hazrat Isra'fil*** (عَلَيْهِ السَّلَام) and ***Hazrat Mika'il*** (عَلَيْهِ السَّلَام) came down in the form of handsome youth. Allah Ta'ala tests His slaves according to the spiritual sickness that they are suffering from. The people of ***Hazrat Lut*** (عَلَيْهِ السَّلَام) were infatuated with the love of young lads, Therefore, Allah Ta'ala sent these angels in the form of handsome young lads, so that the people of ***Hazrat Lut*** (عَلَيْهِ السَّلَام) would go mad over them. From this we understand that casting evil glances at beautiful women and handsome young lads are the actions of people who are going to be punished by Allah Ta'ala. By casting such evil glances, one is inviting the wrath and punishment of Allah Ta'ala. So when the eyes of the people of ***Hazrat Lut*** (عَلَيْهِ السَّلَام) fell on these young lads, their uncontrollable lust caused them to lose their senses and go mad. Therefore, they attempted to storm the house of ***Hazrat Lut*** (عَلَيْهِ السَّلَام). ***Hazrat Lut*** (عَلَيْهِ السَّلَام) began to panic, as he did not know that these three

youngsters were in fact angels. Thus, he addressed his people:

اِنَّ هٰٓؤُلَآءِ ضَيۡفِىۡ فَلَا تَفۡضَحُوۡنِ

"These are my guests, therefore do not disgrace me!"

Similarly, all the men, women and youth that come to ***Makkah Mukarramah*** and ***Madinah Munawwarah***, are all the guests of Allah Ta'ala and Rasulullah (ﷺ). Therefore, by casting evil glances at them, one in actual fact is commiting an act of insolence and disrespect before Allah Ta'ala and Rasulullah (ﷺ). If perchance, one's glance happens to fall on a women, then say to one's self, **"**O Allah**!** This is Your Guest. Hence, she is more honourable and worthy of respect than my own mother. If I had to entertain any evil thought regarding her, it would be as if I am entertaining evil thoughts regarding my very own mother.**"**

In a similar manner, if one's gaze falls on a handsome young lad, then one should immediately shift one's gaze away and ponder over the following, **"**O Allah**!** This boy is more honourable and worthy of respect than my own father, because he is Your Guest.**"** The point is that we should protect our gazes from both strange women and handsome young boys. The same ruling will apply irrespective of which place on the world we are. However, here the matter is much more grave and serious, because ***Makkah*** is the City of Sanctuary and Safety, and ***Madina Tayyibah*** is the City of Rasulluah (ﷺ). Therefore, Honour and Greatness of Allah Ta'ala and Rasulluah (ﷺ) demands that we honour their guests. If Allah Ta'ala accepts this one action of ours, then by blessings of the ***Taqwa*** that we have adopted here in ***Makkah*** and ***Madinah***, Allah Ta'ala will give us the ability to adopt the same ***Taqwa*** when we return to our homes in different parts of the world, and the thought will remain with one, that these beautiful women and handsome young lads are all the slaves of Allah Ta'ala, how then can I cast evil glances at them? Theereafter, when one

returns to one's country, the following ***Hadith*** will always be in mind:

اَلْخَلْقُ عِيَالُ اللّٰهِ فَاَحَبُّ الْخَلْقِ
اِلَى اللّٰهِ مَنْ اَحْسَنَ اِلٰى عِيَالِهٖ

"The entire creation is the Household of Allah Ta'ala. The most beloved to Allah Ta'ala from His creation are those who are good to the household of Allah Ta'ala."

What kind of kindness is it to cast evil glances at others? Therefore, one should strongly resolve to stay away from casting evil glances. Those who suffer from this spiritual malady should sit far away from the ***Mutaaf***, otherwise one will become accursed by casting evil glances at the women performing ***Tawaaf***. To show disrespect to the Guests of Allah Ta'ala is like showing disrespect to Allah Ta'ala. Just as ***Hazrat Lut*** (عليه السلام) said to his people, "Do not disgrace me!" But what happened next when these evil and wretched people did not listen? Those people that they had thought to be handsome young lads, were in fact angels. ***Hazrat Jibra'il*** (عليه السلام), with the strike of just one wing, caused all of them to become blind. Thereafter, the punishment and wrath of Allah Ta'ala descended, and all their mischievious ways came to an end. That is why, when one is enjoying one's self whilst casting evil glances, one should in fact fear Allah Ta'ala, because this enjoyment that one experiences is in fact punishment, hence one should immediately flee from such situations.

Protect your gaze! Protect your hearts and protect your bodies! There is absolutely nothing to be gained from casting evil glances. This is a sin of complete stupidity, because in return for absolutely nothing, one causes the heart to become agitated and disturbed. A person once mentioned to ***Hazrat Hakeem-ul-Ummah*** (رحمۃ اللہ علیہ) that if I don't look at beautiful women, then my heart becomes troubled and distressed. ***Hazrat*** (رحمۃ اللہ علیہ) then

asked him if he experienced greater pain by looking or by not looking. He replied that by looking he experienced more pain and distress, because for three days the thought of that beautiful woman would trouble him. On the other hand, by not looking, the pain lasts for only two or three minutes. ***Hazrat Thanwi*** (رحمۃ اللہ علیہ) then told him that he should bare the sadness and pain of two or three minutes, since it is much easier to bear than the sadness and pain of three days.

جب کوئی کرتا ہے بدنگاہی

ماردوں جان سے جی چاہتا ہے

Whenever a person casts evil glances,
I feel like beating him severely.

SPECIAL GUIDELINES FOR THOSE PERFORMING HAJ AND UMRAH

Important Note: The use of any fragrance or perfume after having made the intension of the ***Ihraam*** of ***Haj*** or ***Umrah***, is strictly prohibited. Therefore, one should not use the scented tissue paper that is given in the airplanes.

1. One should take special care to protect one's gaze i.e. one should not cast lustful glances at any strange women or handsome youth. People from all around the world are present at the Two Holy Sanctuaries, therefore one should take extreme care and precaution not to cast lustful glances, even from the corner of one's eye. When leaving one's home, one should make a firm intension in the heart, otherwise the evil ***Nafs*** will involve one in casting evil glances. Both the ***Harams***, are cosmopolitan places, where women from all over the world gather, therefore ***Shaytan*** will tell you, "Just have a small peek at how the women of Jordan, the women of Morroco and the women of Algeria look." Be firm and tell ***Shaytan***, "I will not look

under any circumstances. O Rejected one! Get away from me! Thereafter recite:

آمَنْتُ بِاللّٰهِ وَرُسُلِهٖ

"I believe in Allah and His Messengers."

This ***Du'a*** is a cure for the evil whisperings of ***Shaytaan***.

2. One should safeguard the heart, i.e. one should not entertain any evil thoughts in the heart, nor derive unlawful pleasure from fantacising about unlawful beauties. Similarly, one should not recall and reminisce about past sins and take pleasure thereof. If, however, evil thoughts come into the heart and mind, then remember an important point.

If thoughts come on their own, then there is no evil in this. However, if one intentionally fantacises and bring evil thoughts into the heart and mind, then this will be considered as a sin. If an evil thought occurs, and one begins to occupy one's self in such thoughts, then this is also a sin.

3. One should not come physically close to any ***Ghair-Mahram*** or handsome young lads. (i.e. such lads who are beardless and one is attracted to them. *Translator's note*)

4. One should abstain from unnecessary conversations. One should occupy one's self in useful and beneficial activities such as performing ***Tawaaf***, making ***Tilawat*** and reciting ***Durood Shareef***. If one begins to feel tired or experiences weakness, then look at the ***Ka'bah Shareef***. (This is also an act of ***Iba'dah*** and a means of attaining spiritual reward.) ***(Translator's note)***

5. One should not debate over controversial issues, neither should one get into unnecessary arguments. If anybody causes you harm or difficulty, then immediately forgive them, for if the one who has caused you harm is a visitor, then

he is the guest of Allah Ta'ala and Rasulullah (صلی اللہ علیہ وسلم), and if he is a local, then he is a courtier in the Royal Court of Allah Ta'ala and Rasulullah (صلی اللہ علیہ وسلم). For this reason, it is incumbent upon one to show utmost respect to the guests and courtiers of Allah Ta'ala and Rasulullah (صلی اللہ علیہ وسلم). In a similar manner, one should also respect the shop-keepers of these Holy places, because the shopkeepers of ***Makkah*** are the neighbours of Allah Ta'ala and the shopkeepers of ***Madinah*** are the neighbours of Rasulullah (صلی اللہ علیہ وسلم).

6. During ***Tawaaf,*** one should not look directly at the ***Ka'bah Shareef.*** It is disrespectful to stare at the king when he is being addressed.

7. If one's gaze unintentionally falls on any ***Ghair-Mahram*** woman in ***Makkah,*** and the heart becomes attracted to her, then one should meditate upon the fact that she is a guest of Allah Ta'ala and therefore more worthy of respect then one's own mother. If one's gaze unintentionally falls on any ***Ghair-Mahram*** woman in ***Madinah,*** then meditate that she is a guest of Rasulullah (صلی اللہ علیہ وسلم). Similarly, If one's gaze unintentionally falls on any handsome young lad, and the heart becomes attracted towards him, then one should immediately mediate, that he is more worthy of respect than one's very own father. This is because those who are in ***Makkah Shareef*** are the special guests of Allah Ta'ala and those who are in ***Madinah Shareef*** are the special guests of Rasulullah (صلی اللہ علیہ وسلم).

8. If one is inconvenienced in any way in the ***Haramain Sharifain,*** then one should never complain. One should ponder that those present in the ***Haramain*** are all royal princes. All they have to do is to perform just one ***Tawaaf*** and seek forgiveness from Allah Ta'ala. We are not equal to the dust which settles upon their feet.

9. If the food is not to one's liking, then one should not complain about it. A person once complained that the yoghurt of ***Madinah Munawwarah*** was too sour and that the yoghurt of India was sweet. Thereafter, he saw Rasulullah (ﷺ) in a dream, in which Rasulullah (ﷺ) commanded him to leave ***Madinah***. One should look at every aspect of ***Haramain*** with an eye of love, honour and reverance. One should not find faults. One person used to purchase eggs daily from the veiled African women of ***Madinah Munawwarah.*** One day, some of eggs turned out to be bad, so he stopped purchasing these eggs. Thereafter, he saw Rasulullah (ﷺ) in a dream in which Rasulullah (ﷺ) told this person, that these veiled African women come from very far, and they are very poor and destitute, so continue purchasing eggs from them. Do not let them become despondent! Thereafter, the person began crying profusely and began purchasing eggs from these women again, despite him not having the need for it, and would thereafter gave them out in charity.

10. Regarding passing away in ***Madinah,*** Rasulullah (ﷺ) has mentioned that whoever has the ability to do so, then he should come to ***Madinah*** and pass away there. Rasulullah (ﷺ) will intercede on behalf of that person who passes away in ***Madinah.***

11. One should consider one's self to be a servant and not one who deserves to be served. One should be a means of serving others and consider serving them to be one's honour.

12. When one's gaze falls on the ***Ka'bah Shareef*** for very first time, then one should ask Allah Ta'ala to bestow him with His Supreme Being. Then supplicate to Allah Ta'ala saying, "O Allah Ta'ala I am unworthy and undeserving, but You are the One Who grants even those who are unworthy."

کوئی تجھ سے کچھ کوئی کچھ مانگتا ہے
الٰہی میں تجھ سے طلبگار تیرا

Some people request something or the other from You,
O My Lord! It is You that I desire from You.

13 If one happens to see a dream, then one should not mention it to anyone other than one's ***Shaikh***. If one's ***Shaikh*** is not avilable, then one should mention it to a caring friend who has an understanding of ***Deen***. One should not mention one's dreams to just anybody.

14 Those performing ***Haj*** and ***Umrah*** should endeavour not to displease Allah (رَبُّ الْعِزَّتْ) for a single moment.

15 When it is time to pelt the ***Jamarat,*** one is advised to wait until the crowd has calmed. When there is a gathering of twenty to fifty people, then go forward to pelt, even though it may be twelve o,clock at night. The ruling which has been written in the books of ***Fiqa*** that it is ***Makruh*** to pelt after ***Magrib*** no longer applies in today's circumstances. Instead, a person will receive more reward for pelting in this ***Makruh*** time, because to protect one's life is obligatory. Therefore, one should go after ***Magrib*** or after ***Esha*** or even after twelve o'clock at night. As long as it is done before ***Subh-e-Sadiq,*** then there will be no problem.

16 During the hot season, carry some water with you. If one has a flask, one can store some cool water in it and take it along. It may come in handy if one begins to experience severe thirst due to the heat. Sometimes, due to the severe heat and not having access to water, a person can suffer from a heat stroke, or he can be afflicted with some other sickness, therefore one should bear all these factors in mind.

17 The womenfolk should perform their ***Salaah*** in their hotel rooms, and may come to the ***Haram*** for ***Tawaaf.*** In a similar manner, they may go to ***Masjid-un-Nabawi*** to convey ***Salaat*** and ***Salaam*** upon Nabi (صلى الله عليه وسلم). It is more virtuous for the womenfolk to perform their ***Salaah*** in their hotel rooms. By doing so, they will receive one hundred thousand rewards.

18 Make ***Du'a*** to Allah Ta'ala in abundance. On the plains of ***Arafat*** and at the ***Rowdha-e-Mubarak*** (The blessed resting place of Nabi (صلى الله عليه وسلم) ***Du'as*** are readily accepted. Make ***Du'a*** for yourself, your parents, your family, and for me (***Hazrat wala*** دامت برکاتہم) as well. I again humbly request you to make ***Du'a*** for me, and to convey my ***Salaams*** to Nabi (صلى الله عليه وسلم)

19 These are just a few advices. With regards to the rest of ***Haj*** and ***Umrah,*** study the books of any authentic ***Aalim,*** like the book ***'Ahkam-e-Haj-o-Umrah',*** which has been written by ***Hazrat Mufti Muhammad Shafi Saheb*** (رحمۃ اللہ علیہ). Read this book over and over again.

20 Whilst in the state of ***Ihraam,*** the womenfolk should not cover their faces with their headgear (***Burqah***)***.*** The white piece of cloth that the women tie on their heads is not a part of ***Ihraam,*** it is merely for the protection of the hair. Some women, out of ignorance, take this piece of cloth to be so necessary, that they even make ***Masah*** over this cloth, as they wrongly think that by removing this cloth, their ***Ihraam*** will break (نَعُوْذُ بِاللّٰه). This is complete ignorance and totally wrong. If there are no ***Ghair-Mahrams*** present, then they may remove this cloth. The use of this cloth is not even necessary. When they are making ***Wudhu,*** they should remove this cloth, and make ***Masah*** of the hair, otherwise ***Wudhu*** will not be valid. Care should be taken that the veil

(***Niqaab***) of the headgear (***Burq'a***) does not touch the face. If a woman wishes to keep her face veiled, then she should use something like a baseball cap, the type that is used by little children, and in this way the veil (***Niqaab***) will remain away from the face. Once the ***Umrah*** is completed, the condition of ***Ihraam*** terminates, thus the restrictions of ***Ihraam*** will no longer remain.

21 After performing ***Umrah,*** males should shave their heads, or if one's hair is very long, then it is permissible to trim the hair by the length of a third of a finger, equally from all sides. Do not imitate the Arabs, who suffice on trimming just a little hair. One will acquire more reward by shaving the head. At the same time, pride will be removed, and a person's sins will be forgiven.

May Allah Ta'ala accept the ***Haj*** of one and all, and through His Infinte Mercy, may He save us from austention. We should perform ***Haj*** solely for the pleasure of Allah Ta'ala. I once again pray to Allah Ta'ala to accept the ***Haj*** and ***Umrah*** of one and all, and may Allah Ta'ala give us the ability to practise upon the aforementioned teachings and guidelines through the blessings of Rasulullah (ﷺ)

GUIDELINES FOR THOSE VISITING MADINAH MUNAWWARAH

At the ***Rowdha-e-Mubarak*** of Rasulullah (ﷺ) and in ***Masjid-un-Nabawi*** (ﷺ), one should recite ***Durood Shareef*** in abundance. When one's gaze falls on the ***Rowdha-e-Mubarak,*** then look with a gaze of intense love. At this time I normally recite the following couplets:

ڈھونڈتی تھی گنبد خضریٰ کو تُو
دیکھ وہ ہے اے نگاہِ بے قرار

You were searching for the Green Dome,
Look! There it is O restless gaze!

ہوشیار اے جانِ مضطر ہوشیار
آ گیا شاہِ مدینہ کا دیار

Take care O agitated soul! Be careful!,
The house of the King of Madinah
has come before us.

Consider the fact that you are standing at the place which is more virtuous than the ***Arsh-e-Azam*** of Allah Ta'ala. ***Ulama*** have mentioned that the small piece of earth in which the blessed body of Rasulullah (ﷺ) is buried, is more virtuous than the ***Arsh-e-Azam*** of Allah Ta'ala. This is no insignificant place. That is why I am informing you, so that you do not fall short in terms of respect for these places. It is indeed the great bounty of Allah Ta'ala upon whom He bestows the favour of visiting these blessed places, therefore it is befitting that one shows his gratitude to Allah Ta'ala.

At the ***Rowdha-e-Mubarak***, with utmost respect and in a medium voice recite the following:

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا رَسُوْلَ اللّٰہِ.

"Blessings and salutations be upon you,
O Rasulullah!"

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا نَبِیَّ اللّٰہِ.

"Blessings and salutations be upon you,
O Nabi of Allah!"

اَلصَّلٰوۃُ وَالسَّلَامُ عَلَیْکَ یَا حَبِیْبَ اللّٰہِ.

"Blessings and salutations be upon you,
O Beloved of Allah!"

One should recite in abundance any ***Durood*** that one knows, because Nabi (ﷺ) is alive in his Blessed Grave and he is replying to the ***Salaam*** that we are conveying. After conveying ***Durood*** and ***Salaam,*** recite the following verse of the ***Qur'aan Shareef:***

وَلَوْ اَنَّهُمْ اِذْظَّلَمُوْا اَنْفُسَهُمْ جَاءُ كَ فَاسْتَغْفَرُوا اللّٰهَ

وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا

"If those who had oppressed themselves had come to you, and sought forgiveness from Allah Ta'ala and if the Messenger (ﷺ) had sought forgiveness on their behalf, then they would have most definitely found Allah Ta'ala to be Most Forgiving and Most Merciful."

(Surah Nisa; Verse 64)

After reciting: وَلَوْ اَنَّهُمْ اِذْظَّلَمُوْا اَنْفُسَهُمْ

"If those who had oppressed themselves .....",

say the following:

O Allah Ta'ala! I have oppressed myself gravely by committing sins.

After reciting جَاءُ كَ *"had come to you ....",*

say the following:

"O Allah Ta'ala! I have oppressed myself gravely by committing sins, but through the Divine ability that You have bestowed upon me, and through Your Kindness and Mercy, I have come to Nabi (ﷺ)."

After reciting فَاسْتَغْفَرُوا اللّٰهَ *"and sought forgiveness from Allah Ta'ala....",*

say the following:

"I am practising on this verse, and I am begging You for Forgiveness."

وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ

"and if the Messenger (ﷺ) had sought forgiveness on their behalf....",

After reciting;

لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا

"then they would have most definitely found Allah Ta'ala to be Most Forgiving and Most Merciful."

say the following:

O Rasulullah (ﷺ)! Two actions were within my capability viz. coming to you and seeking forgiveness from Allah Ta'ala. Through the Divine ability that Allah has bestowed me with, and through His Kindness and Mercy, I have presented myself before you, and I beg of Allah Ta'ala to forgive me. O Rasulullah (ﷺ)! Now there is one thing left for you to do, and that is to seek forgiveness from Allah Ta'ala on my behalf, because Allah Ta'ala has said:

وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ

"For you O Rasulullah (ﷺ)! To seek forgiveness on my behalf is within your capability, and you are extremely kind."

یارب تو کریمی و رسول تو کریم
صد شکر کہ ما ایم میان دو کریم

O Allah Ta'ala! You are Most Kind, and Your Messenger (ﷺ) is also kind,
How grateful should we be, that we are between the two Kind and Benevolent Beings!

Durood Shareef is such an act of worship, that the Names of Allah Ta'ala and Rasulullah (ﷺ) come out from the mouth almost simultaneously. When a person says اَللّٰهُمَّ, then the beautiful sweet name of Allah Ta'ala is taken, and when

a person says صَلِّ عَلٰى مُحَمَّدٍ then he has taken the beautiful and sweet name of Muhammad (صلى الله عليه وسلم). Therefore, the one who recites ***Durood Shareef*** has come between the two Kind and Benevolent Beings. The one whose ship is sailing between two such Kind and Benevolent Beings will ***Insha-Allah*** not sink. Because Nabi (صلى الله عليه وسلم) is alive in his blessed grave and is listing to the ***Durood*** that is being conveyed, one should make the following ***Du'aa;***

O Nabi (صلى الله عليه وسلم)! You are رَحْمَةً لِّلْعَالَمِيْن you are a mercy unto the entire creation! I am just one of the insignificant followers of your ***Ummah***. As an insignificant follower of your ***Ummah***, I humbly request you, being such a kind and merciful being, to seek forgiveness from Allah Ta'ala on my behalf.

Thereby fulfilling the remaining portion of the verse of the ***Qur'aan***:

وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ

Thereafter, make ***Du'aa*** to Allah Ta'ala for a long period of time, without raising one's hands. To raise one's hands towards any grave, even the blessed grave of Nabi (صلى الله عليه وسلم) is not permissible, because people may get the wrong impression that we are asking from the inhabitant of the grave (**نَعُوْذُ بِاللّٰه**). If one desires to raise one's hands then one should face the ***Qibla*** and do so.

Our ***Shaikh Hazrat Moulana Shah Abrar-ul-Haq Saheb*** (رحمۃ اللہ علیہ) used to make excessive ***Du'aa*** at the ***Rowdha-e-Mubarak,*** and in the midst of the crowds, he would be pushed and shoved around alot, and he would enjoy every moment of it. Where in the world does one be pushed and shoved around, and this brings him success? Being pushed and shoved at the ***Rowdha-e-Mubarak*** is also a beloved action. Allah Ta'ala is watching and Nabi (صلى الله عليه وسلم) is also watching that how our lover is being pushed and shoved around. Do you not think that Allah

Ta'ala will show mercy and kindness to such a person? At the ***Rowdha-e-Mubarak,*** the mercy of Allah Ta'ala is coming down in torrents, therefore one should ask for Allah Ta'ala to one's heart's content. ***Hazrat Imam Abu Yusuf*** (رحمۃ اللہ علیہ) has mentioned, "Whenever I am faced with any difficulty, then I go to the grave of my ***Ustaad Hazrat Imam Abu Hanifa*** (رحمۃ اللہ علیہ). I do not ask from the inhabitant of the grave, but I ask from Allah Ta'ala that O Allah! This is my ***Ustaad*** who is resting here. By the blessings of this great person, please accept my ***Du'aa. Hazrat Imam Abu Yusuf*** (رحمۃ اللہ علیہ) further mentions, **"**Never once was my ***Du'aa*** ever rejected.**"**

If this was by the blessings of ***Hazrat Imam Abu Hanifa*** (رحمۃ اللہ علیہ) then what can be said about that person (i.e. Nabi صلی اللہ علیہ وسلم) who by virtue of bringing faith upon him (as the true Messenger of Allah Ta'ala), by whose servitude ***Hazrat Imam Abu Hanifa*** (رحمۃ اللہ علیہ) became who he was? How readily will ***Du'aas*** not be accepted at the ***Rowdha-e-Mubarak***? Therfore, one should make as much ***Du'aa*** as one possibily can at the ***Rowdha-e-Mubarak***. Beg Allah Ta'ala to accept your ***Du'aas*** by the intermediary of **SAYYID-UL-AMBIYA HAZRAT NABI** (صلی اللہ علیہ وسلم). make ***Du'aa*** for yourself, for your parents, for your friends and dear ones, for the ***Musallees*** of your ***Masjid,*** for the people of ***Khanqah,*** and for the entire Muslim ***Ummah*** at large. Even make ***Du'aa*** for the ***Kuffaar*** thus, **"**O Allah Ta'ala! Turn the people of ***Kufr*** into the people of ***Imaan,*** turn the people of ***Imaan*** into the people of ***Taqwa,*** and those people who are in difficulty, You turn their distress into comfort, those who are ill, grant them good health, and those who are ignorant, grant them knowledge, and those who are in distress, grant them peace and solace,**"**

At the end of the ***Du'aa*** say the following,

"O Allah Ta'ala! You have mercy on the ants in their ant-holes. Have mercy on the fish in the sea. Have mercy on the wild

animals in the jungle and have mercy on the birds in the sky." In this way, you will be making ***Du'aa*** for the entire creation, and by begging for mercy for the entire creation one will also make one's self deserving of Mercy of Allah Ta'ala. Futhermore, make the following ***Du'aa***, by virtue of which, Allah Ta'ala will raise your rank to that of an ***Abdaal****, and by it's blessings, ***Du'aas*** will be accepted.

اَللّٰهُمَّ اغْفِرْلِیْ وَاغْفِرْ لِاُمَّةِ مُحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمُ

"O Allah Ta'ala! Forgive me and forgive the Ummah of Hazrat Nabi (صلی اللہ علیہ وسلم) as well."

اَللّٰهُمَّ ارْحَمْنِیْ وَارْحَمْ اُمَّةَ مُحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمُ

"O Allah Ta'ala! Have mercy on me and have mercy on the Ummah of Hazrat Nabi (صلی اللہ علیہ وسلم) as well."

اَللّٰهُمَّ اهْدِنِیْ وَاهْدِ اُمَّةَ مُحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمُ

"O Allah Ta'ala! Guide me and the Ummah of Hazrat Nabi (صلی اللہ علیہ وسلم)."

اَللّٰهُمَّ عَافِنِیْ وَعَافِ اُمَّةَ مُحَمَّدٍ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمُ

"O Allah Ta'ala! Grant me and the Ummah of Hazrat Nabi (صلی اللہ علیہ وسلم) safety and good health."

Make ***Du'a*** for the entire ***Ummah***. Recite ***Durood Shareef*** excessively at the ***Rowdha-e-Mubarak*** and in ***Masjid-un-Nabawi*** (صلی اللہ علیہ وسلم). Respect the people of these blessed places. If anybody is rude to you, or causes you harm or difficulty, then never utter a single word to express your displeasure, because these people are royal coutiers in the court of Rasulullah (صلی اللہ علیہ وسلم). You are the guest of Rasulullah (صلی اللہ علیہ وسلم) and they are the

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*** Abdaal are the special servants of Allah Ta'ala. At any give time, forty such people exist in the world. If one passes away, he is immediately replaced by another. By the blessings of the Taqwa and piety of these people, people are given sustenance and rains fall from the skies, and the Ummah at large is assisted and given benefit.**

courtiers. Therefore, they should honour the guests of Rasulullah (صلى الله عليه وسلم), and you should honour and respect them. You do your duty, and if there is any shortcoming on their behalf, then do not leave any stone unturned in respecting and honouring them, and keep your tongue silent from saying anything inappropriate about them.

Hazrat Hakeem-ul-Thanwi (رحمۃ اللہ علیہ) has written that a person once complained that the yoghurt of ***Madinah*** was sour, whilst the yoghurt in India was sweet. On the same night, he saw Nabi (صلى الله عليه وسلم) in a dream. Nabi (صلى الله عليه وسلم) said to him, **"**Leave ***Madinah Munawwarah*** and return home at once! You relish the yoghurt of India, but you do not relish the yoghurt of my city! O foolish one! Why have you come here in the first place!**"** The person cried alot, but it was of no benefit. Disrespect is a very dangerous thing, therefore one should not criticise anything in ***Madinah Munawwarah.*** Whoever is present in ***Madinah,*** respect and honour them, and look upon them with an affectionate gaze. A person should not look for faults in the first place. One should remain focussed and do whatever one has to do.

When looking at the ***Ka'bah Shareef*** in the ***Makkah Shareef,*** ponder that Nabi (صلى الله عليه وسلم) had looked at the ***Ka'bah.*** Today**,** I am looking at the very same place where the blessed gaze of Nabi (صلى الله عليه وسلم) had fallen. How grateful should I not be for my good fortune, that in this manner I am indirectly meeting the gaze of ***Nubuwwah*** (صلى الله عليه وسلم)? At the ***Multazam,*** ponder that this is the very place where the blessed chest of Nabi (صلى الله عليه وسلم) was attached to, and to say that it is my good fortune that I am clinging onto the ***Multazam.*** When I look at the moon at ***Makkah*** and ***Madina,*** then I ponder that this is the very same moon that Nabi (صلى الله عليه وسلم) had seen. Oh that portion of the moon on which the gaze of Nabi (صلى الله عليه وسلم) had fallen, we should cast our gaze in that direction, so that indirectly our gaze can meet with the gaze of Nabi (صلى الله عليه وسلم). On the ***Mutaaf,*** one should ponder that this is the place where all the ***Ambiya*** (**عليهم السلام**) had walked.

The blessed feet of Nabi (ﷺ) also walked on this very place, and how many great friends of Allah Ta'ala have also walked on this blessed place. Ponder that directly above the ***Ka'bah Shareef*** is the ***Bait-ul-Ma'mur,*** around which seventy thousand angels make ***Tawaaf*** on a daily basis, and after this one ***Tawaaf,*** they will not get another oppotunity of making ***Tawaaf*** again.

Whilst making ***Tawaaf,*** together with the recitation of different ***Du'as***, also recite the following couplet of mine, which is effective in strengthening one's love for Allah Ta'ala.

کہاں یہ میری قسمت یہ طواف تیرے گھر کا

میں جاگتا ہوں یاربّ یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to make Tawaaf of Your House?,
O My Lord! Am I awake or is this just a dream?

Whilst reciting this couplet, don't just look at the House of Allah, but think about the Owner of this House, that He is also present before me. When entering the boundaries of the ***Haram,*** make the following ***Du'a;***

"O Allah Ta'ala! We are entering the boundaries of the *Haram*. By the blessing of it, make the fire of *Jahannum Haraam* upon us."

Take this ***Kitaab*** with you, because man has a tendency to forget. When entering the ***Haram,*** recite the same couplet with a little amendment:

کہاں یہ میری قسمت یہ حاضری حرم کی

میں جاگتا ہوں یاربّ یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to be present at the Haram?,
O My Lord! Am I awake or is this just a dream?

And when entering the ***Haram*** of ***Madinah,*** recite the couplet in the following manner:

کہاں یہ میری قسمت یہ حاضری مدینہ
میں جاگتا ہوں یاربّ یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to be present in Madinah?,
O My Lord! Am I awake or is this just a dream?

And when presenting one's self at the ***Rowdha-e-Mubarak,*** recite the couplet in this manner:

کہاں یہ میری قسمت یہ حاضری روضۂ مبارک
میں جاگتا ہوں یاربّ یا خواب دیکھتا ہوں

Where I am deserving of the good fortune to be present at the Rowdha-e-Mubarak?
O My Lord! Am I awake or is this just a dream?

Whichever place you visit, amend the couplet to fit the place. Amend this couplet to correspond to all the various bounties of these places, as well as the various blessed places, such as ***Mina, Arafat, Muzdalifah*** etc. If the scale of the poetry does not fit, then don't worry too much. Allah Ta'ala is well aware of the meaning. Be careful to save yourself from ostentation. This is of utmost important.

If there is no crowd in ***Makkah Shareef,*** and if the opportunity arises, then place both hands on the ***Multazam*** and cling to it with one's chest in the manner that one would cling to someone and cry. Who can be more kind and merciful than Allah Ta'ala? Make ***Du'aa*** in abundance, because ***Du'aas*** here are not rejected. When you return to your countries, write a letter to the inhabitants of ***Makkah*** making the following request:

اے ساکنانِ مکہ مجھ کو بھی یاد رکھنا
اِک دورِ افتادہ فریاد کر رہا ہے

O the inhabitants of Makkah! Remember me also,
A person in the far of distance is pleading.

صلوٰۃ و سلام بحضور سرورِ کائنات ﷺ بوقت حاضری مواجہہ شریف

سید عشرت جمیل میرؔ

BLESSINGS AND SALUTATION UPON THE MASTER OF ALL CREATION (ﷺ) TO BE PRESENTED WHILST FACING THE BLESSED GRAVE OF NABI (ﷺ)

Composed by
Sayyid Ishrat Jameel Meer Saheb (دامت برکاتہم)

السلام اے تاجدارِ انبیاء
السلام اے مجتبیٰ و مصطفیٰ

Peace and salutations be upon you,
O king of all the Ambiya (علیہم السلام)!
Peace and salutations be upon you,
O chosen and selected one!

❁✳❁✳❁

السلام اے مخزنِ جود و عطا
السلام اے پیکرِ صدق و صفا

Peace and salutations be upon you,
O treasure of generosity and giving!
Peace and salutations be upon you,
O embodiment of truthfulness and purity!

❁✳❁✳❁

السلام اے سیدِ جن و بشر
السلام عالی نسب والا گہر

Peace and salutations be upon you,
O leader of Jinn and mankind!
Peace and salutations be upon you,
O bearer of a noble lineage!

❁✳❁✳❁

السلام اے مُرسلِ اُمّی لقب
سرگروہِ عالماں محبوبِ ربّ

Peace and salutations be upon you,
O messenger, who is given the title of 'unlettered'!
Peace and salutations be upon you,
O leader of both worlds, the beloved of Allah Ta'ala!

الصلوٰۃ والسلام اے شاہِ دیں
السلام اے رحمۃ اللعالمین

Blessings and salutations be upon you, O king of our Deen!
Peace and salutations be upon you, O mercy unto all of mankind!

❁✻❁✻❁

السلام اے ہادیِ دینِ متیں
اے شفیع المذنبین در یومِ دین

Peace and salutations be upon you, O guide of this strong Deen!
O the one who intercedes on behalf of the sinful on the Day of Judgement!

❁✻❁✻❁

اے پناہِ عاصیاں ایں کُوئے تُو
من بامیدے رمیدم سوئے تُو

O the one who gives shelter to the sinner (wishing to repent), this is your Gulley!
I have come running toward you full of hope!

❁✻❁✻❁

کن زروئے لطف سوئے من نظر
اے شفیع المذنبین خیرالبشر

Through your kindness, look towards me with a gaze of compassion.
O the one who intercedes on behalf of the sinner, the best of mankind!

❁✻❁✻❁

آمدہ دَر کُوئے سرورِ ایں فقیر
اے شفیعِ عاصیاں دستم بگیر

This insignificant one has come to the gulley of the master of all creation.
O the one who intercedes on behalf of the sinful, grasping their hands!

❁✻❁✻❁

السلام اے صاحبِ خلقِ عظیم
اے حریص اے رؤف اے رحیم

Peace and salutations be upon you, O bearer of lofty character!
O the one who is desirous (of our benefit)! O compassionate one! O merciful one!

❁✻❁✻❁

حرصکم دائر علٰی ایماننا
لا بذاتِ بل صلاح شنأننا

Your heartfelt desire revolves around our Imaan!
Not for your own gain, but for the purpose of our reformation.

من غلامِ اختر شیدائے تو
رحم کُن برحالِ ما اے ماہِ رُو

I am the servant of Akhtar, who is your great lover.
Have mercy on my condition, O the one whose beauty supercedes that of the moon!

❁ ✻ ❁ ✻ ❁

آمدہ سُوئے تُو عشرت خستہ حال
کُن شفاعت پیشِ ربِّ ذُوالجلال

Ishrat has come to you in a pitiful condition.
I beg of you to intercede on my behalf in front of Our Lord, The Most Magnificient.

PROTECTING ONE'S GAZE FROM EVIL GLANCES

By

HAZRAT MOULANA SHAH
SAYYID ABRAR-UL-HAQ SAHEB (رحمۃ اللہ علیہ)

FORMER RECTOR OF MAJLIS -E- ISHA'ATE - HAQ, HARDOI

The harms of casting evil and lustful glances are so severe, that at times it leads to the destruction of both one's ***Dunya*** (worldly life) as well as one's ***Akhirat*** (hereafter). In today's times, the means and avenues which lead a person to getting involved in this spiritual sickness are continuously spreading wider and wider. Therefore, we felt it appropriate that something should be written regarding it's harms as well as a concise method to save one's self from this sin. Therefore, if one is vigilant in practising upon the following guidelines, one will easily be able to protect one's gaze.

1. When passing by members of the opposite sex, one should make a concerted effort to lower one's gaze, irrespective of how severe the ***Nafs*** urges one to look, just as how ***Aarif-e-Hindi Hazrat Khwajah Aziz-ul-Hasan Saheb Majzoob*** (رحمۃ اللہ علیہ) has cautioned us in the following couplet:

دین کا دیکھ ہے خطر اُٹھنے نہ پائے ہاں نظر
کُوئے بُتاں میں تُو اگر جائے تو سر جھکائے جا

Look after your Deen! There is great danger ahead!
Do not allow your gaze to lift,
When venturing into the valley of forbidden temporal beauty, then go with your head lowered.

② If one lifted one's gaze, and it happened to fall on someone, then immediately lower the gaze, irrespective of how difficult it may be. Even if one's life is at stake, then too one should keep one's gaze lowered.

③ One should ponder, that by not protecting one's gaze, there is a fear of being disgraced in this world. The ***Noor*** and light of obedience is snatched away, and the destruction of one's hereafter is almost certain.

④ If one happens to cast a lustful glance, then perform a minimum of twelve ***Rakaats*** of ***Nafl Salaah,*** and also give some charity according to one's financial capabilty, and repent abundantly.

⑤ Think that the heart is destroyed because of the darkness caused by casting evil glances, and this darkness remains for a long period of time before going away, so much so that until one does not continuously protect one's self from evil glances in spite of the urge to do so, the heart will not become clean.

⑥ One should ponder that evil glances leads to inclination and inclination leads to love, and love leads to intense love, and due to this intense love, both one's ***Dunya*** (worldly life) as well as ***Akhirat*** (hereafter) are destroyed.

7. One should ponder that by casting evil glances the inclination to be obedient to Allah Ta'ala, to make ***Zikr*** and perform other acts of worship decreases. At times one's condition deteriorates to the extent that one begins to completely leave out these actions. Thereafter, hatred for these actions begins to develop in the heart.

FURTHER IMPORTANT GUIDELINES REGARDING THE PROTECTION OF ONE'S GAZE

From the Teachings of

ARIF-BILLAH HAZRAT-E-AQDAS MOULANA SHAH HAKEEM MUHAMMAD AHKTAR SAHEB (دامت برکاتہم)

1. Protect one's gaze and heart as well, and devote every breath of your life to Your Creator. In this, you will find more pleasure than the pleasure of ***Jannah.*** By abstaining from sins, a person will experience such joy and pleasure within one's soul which is incomparable to any of the pleasures of both, this world and the Hereafter. ***Jannat*** and it's bounties are the creation of Allah Ta'ala, and one who sacrifices all his desires for the sake of Allah Ta'ala will find the Creator of ***Jannat*** i.e. Allah Ta'ala, and it is obvious that the joy of finding one's Creator is much more than the creation.)

(Translator's Note)

2. Remember the command of ***Qur'aan-e-Kareem***:

يَغُضُّوا مِنْ اَبْصَارِهِمْ

"Lower some of your gazes!

and remember that one who does not practise upon it will be regarded as disobedient.

لَعَنَ اللّٰهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

"May the curse of Allah be upon the one who cast evil glances, and those who adorn themselves so that people may cast evil glances at them."

Remember that Nabi (ﷺ) has cursed the one who casts evil glances. One will be regarded as accursed because of casting lustful glances. In a narration of ***Bukhari Shareef,*** Nabi (ﷺ) is reported to have said:

زِنَى الْعَيْنِ النَّظَرُ

"Casting evil glances is Zina (fornication) of the eyes."

Therefore, by casting evil glances one will be regarded as an adulterer. In this manner, a person will receive three evil titles:

1. **One who is disobedient to Allah Ta'ala.**
2. **One who has committed adultery of the eyes.**
3. **One who is accursed i.e. one upon whom the curse of Allah Ta'ala is.**

3. Don't be perturbed by the desire to cast evil glances. Simply don't bring these desires into action. The more severe the lust and desire to commit evil that one experiences, in perpotionate to that a person will be blessed with ***Noor*** and light.

4. Before leaving one's home, one should make a firm intention that one will not look at any female, or any handsome young lad. Make a firm intention that under no circumstances am I going to look.

5. If a person comes forward to kill you, then with what courage will you defend yourself? In a similar manner, when one experiences the desire to sin, then oppose your ***Nafs*** with the same courage and resolve.

6. In this time and age, due to not taking precaution, the ***Nafs*** overpowers one's gaze. Therefore, one should lift one's gaze with much caution, just as a person walking through a storm opens his eyes very carefully.

7. If a person's gaze accidentally falls on anything forbidden, then immediately shift one's gaze away. Do not fix your gaze for even a second. That gaze which falls unintentionally is overlooked in ***Shari'ah***. However, in those places where there is no environment of ***Purdah***, and there is a great possibilty of one's gaze falling on the wrong places, then one should under no circumstances lift one's gaze. If the need arises, then one should do so with much caution. If a person lifts his gaze without caution, then the ***Nafs*** will take forbidden pleasure from this, on the false pretext that the first gaze is forgiven or it was done unintentionally.

8. Your ***Nafs*** is making you fool! Understand well, that if one's eye is searching for a beautiful woman or a handsome young lad, if even for one second, your gaze fall on them, then this will not be regarded as a gaze which occured accidental, but rather it will be regarded as a gaze that occured intentionally. Therefore, it is completely forbidden, and regarded as adultery of the eyes. And because one intentionally sought out to look at these objects of beauty, therefore every glance will be regarded as a sin, irrespective of whether one's gaze does eventually fall on some beauty or not, and all the time sin is being recorded for him. Therefore, whilst travelling, one should not look around. By looking around in this manner, one is actually in search of a beloved, and a person will be sinful in doing so.

9. Meditate over the following, and one will continuouly benefit:

When going to the market place, then first and foremost, protect your gaze from beautiful women and hansome young lads. The curse of Allah Ta'ala rains down on the one who casts evil glances, as mentioned in a ***Hadith*** of Nabi (صلی اللہ علیہ وسلم).

لَعَنَ اللّٰهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

If a person has come under the curse of Allah Ta'ala then how can one possibly receive the Mercy of Allah Ta'ala? Therefore, one should abstain from casting lustful glances.

One can also make the following meditation, that those women who seem to be so beautiful today, imagine now they are a hundred years old, and a group of hundred years old men and women are sitting together, The breasts of the old women are sagging one foot down, and saliva is drooling from their mouths, Diarohea is oozing and flowing down their dry old legs. The condition of the old women is the same. Swarms of the flies are sitting on the faeces and hundreds of thousands more are swarming arround it. Even if one tries to chase them away, they will not go away. All the old men and women are holding up banners in their hands bearing the following message, "O my lover! O foolish one! Where are you now? You once used to look at me with much relish! Why don't you look anymore? What has happened to all your claims of faithfulness, loyalty and sacrifice? What has happened to all your crying and wailing? Here, have a taste of diarohea, and suck on my drool! O incompetent! Where have you destroyed your life? Now you can sit back and kick yourself!"

May Allah Ta'ala save us from the deception of illcit love relations, and may Allah Ta'ala make us from amongst His chosen servants.

⑩ Study the following books of this humble one:

① روح کی بیماریاں اور اُن کا علاج *(Spiritual Maladies and Their Remedies)*

② عشق مجازی اور بدنظری کی تباہ کاریاں اور اُن کا علاج *(The Harms of Illicit Relationship and Casting Evil Glances and It's Cure)*

③ بدنظری کے چودہ نقصانات *(The Fourteen Harms of Casting Evil Glances)*

④ دستور تزکیہ نفس *(The Method of Purifying One's Nafs)*

However, it should be noted that for purification of the ***Nafs***, the company of the pious is imperative, and to follow their advices is a necessary condition.

Muhammad Akhtar عفی اللہ عنہ
Karachi

نورِ سنّت ہے کون و مکاں میں
کیا تجلّی تھی تیرے بیاں میں

The Noor (spiritual effulgence) of Sunnah is manifest in the universe,
What brilliance and splendour there was in your speech.

جو چلا تیرے نقشِ قدم پر
کامراں ہے وہ دونوں جہاں میں

Whoever treads in your footsteps,
will be successful in both the worlds.

عبد و سلطاں کھڑے ایک صف میں
کیا اثر تھا رسالت کی شاں میں

Slave and king, standing alike in one row,
What a magnificient effect there was in the
Prophethood of Nabi (صلی اللہ علیہ وسلم).

دل تڑپتا ہے میرا سینے میں
ہائے پہنچوں گا کب مدینے میں

My heart throbs within my chest,
Aha! When will I reach Madinah?

قلب جس کا نہ ہو مدینے میں
اس کا جینا ہے کوئی جینے میں

The one whose heart is not in Madinah,
Is there any worth in his existence?

مومن جو فدا نقشِ کفِ پائے نبی ہو
ہو زیرِ قدم آج بھی عالَم کا خزینہ

The believer who sacrifices his life at the
feet of Nabi (صلی اللہ علیہ وسلم),
Today too, the treasures of the world are at his feet.

گر سنّتِ نبوی کی کرے پیروی اُمت
طوفان سے نکل جائے گا پھر اُس کا سفینہ

If this Ummah had to follow the Sunnah
of Nabi (صلی اللہ علیہ وسلم),
Then the ship of this Ummah will come out safely
from the storms of the troubles of this world.